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OCTOBER, 1959

THE CROSS

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FATIMA SCAREMONGERS

On Page 168 of This Issue

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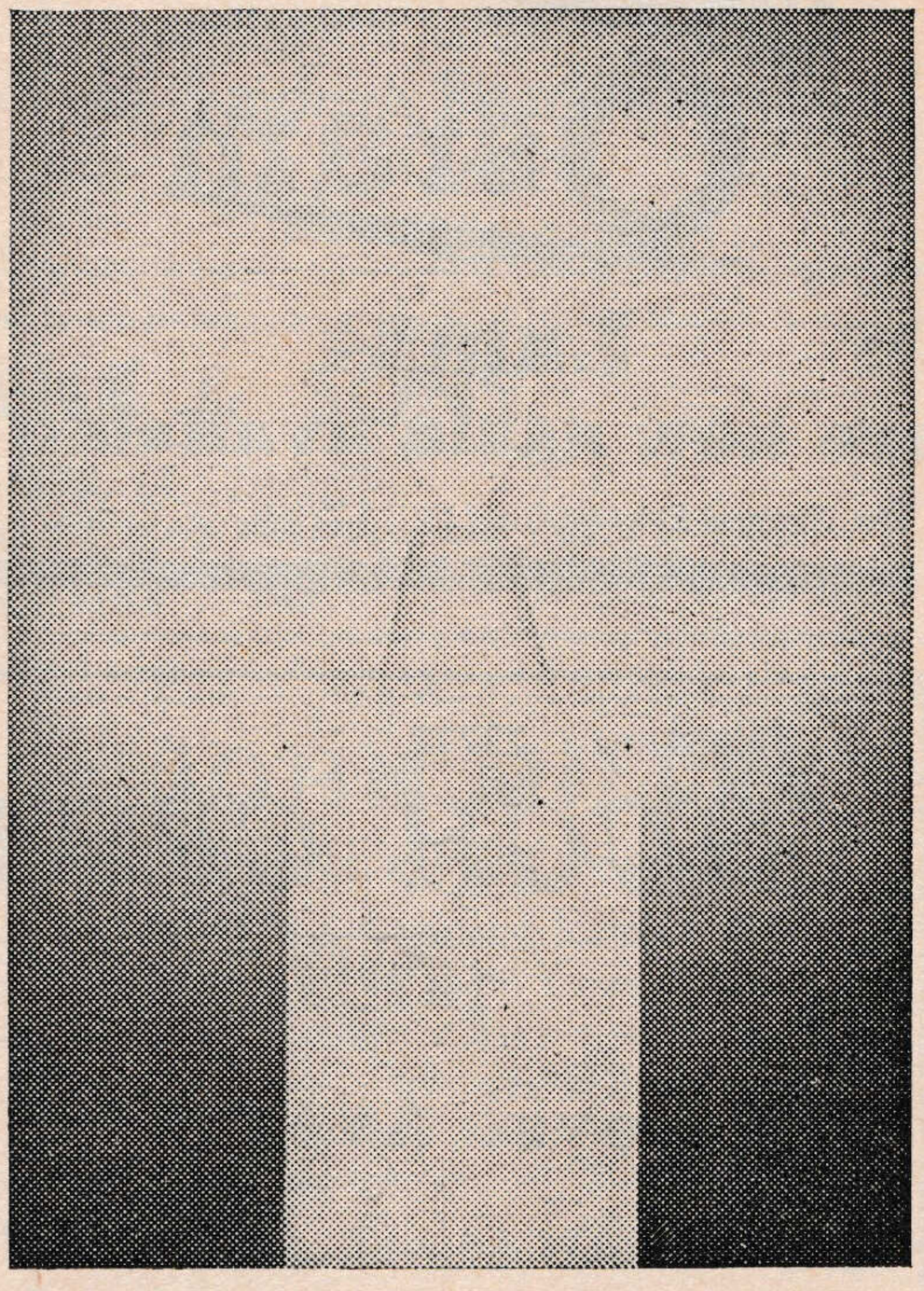

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EDITOR'S PAGE

A POSTSCRIPT

THESE lines are a sort of lengthy postscript to last month's editorial. On this page of our September issue, we underlined the urgent need for more and more apostolic men and women to "teach all nations." This need is particularly desperate in Latin America which, from the point of view of numbers, is the Church's greatest treasure, since one-third of the world's Catholics live in that vast area. But Latin America is also one of the Church's great heart-breaking problems, because, with the exception of a minor percentage, this one-third of the world's total Catholic population is Catholic only in name. Indeed if massive measures are not taken—and taken *soon*—to turn these millions of nominal Catholics into practising members of the Church, the religious future of South America must be a fearfully tragic one.

The present Holy Father, following the example of his predecessor, has called for an immense missionary crusade to stave off such a tragedy. Cardinal Cushing of Boston—through his Pious Society of St. James—is striving to organise a great "expeditionary force" of diocesan priests who will volunteer their services for a limited number of years in the Latin American Republics. One can realise how desperately such volunteers are needed when it is learned that some parishes see a priest only once or twice a year. In certain areas the situation is even more lamentable.

AGAINST a complex historical background, the present grim state of affairs has come into being. It must be remembered that for over three hundred years following the discovery of Spanish America, political conditions prevented the Holy See from exercising normal control over the spiritual affairs of this great Southland. Even the appointment of bishops was largely in the hands of the conquering power. The number of missionaries assigned to Latin America, where they laboured, and the nature of their apostolate—these factors were decided upon by the Spanish Department of Colonial Affairs. The conquerors discouraged the development of a native clergy: they preferred Spaniards who, they felt, would be more sympathetic to their political aims and ambitions. As a result, seminaries were never opened; and the few foreign-born priests there were simply could not meet the tremendous demands upon their services. When some 150 years ago the Latin American Colonies gained their independence, the Church took steps to regain lost ground. In view of the vast amount of ground that had been lost, it is remarkable the Church managed to survive at all.

Today, social conditions, though varying widely in the twenty South American countries, are generally poor. Two-thirds of the population live in real poverty, while immense wealth is concentrated in the hands of the few. The Communists have not been slow to use this situation for their own evil purposes. In oil-rich Venezuela, for example, the Reds are the third strongest political party. Nor have Protestant missionaries been idle. For some years they have been straining every nerve to fill the religious vacuum in the wide-open Southern Americas. The present Protestant missionary force is considered to be somewhere between 4,000 and 6,000. And numberless uninstructed "Catholics-in-name-only" respond easily to their evangelisation. The sad fact is that both Communists and Protestants are reaping a rich harvest in these great "Catholic" regions. To meet this challenge, South American Catholics have mobilised their forces. But lost ground cannot be regained by such mobilisation alone. Outside help is vitally necessary NOW if the Church is to survive. In the provision of this assistance, Boston's Cardinal Cushing is playing a noble part.

FATHER DERMOT, C.P.

G. D. WALTON, writing from Fatima, reports on the

FATIMA SCAREMONGERS

SCAREMONGERS are always with us, and include both clergy and laity. In recent years, knowledge that the final part of the "secret" of Fatima is to be revealed in 1960 has plunged them into a welter of sensational speculation which, given wide publicity, has spread alarm and perturbation among innumerable people.

In particular, copies of a lecture given by a Mexican priest, touching on the "secret," have made their way all round the world. This priest, Father Fuentes, was described as Roman postulator of the cause for beatification of Francisco and Jacinta Marto, two of the three children of Fatima to whom Our Lady appeared. His lecture followed an interview with Lucia dos Santos, the sole survivor of the three; and it carried the ecclesiastical approbation of the Vicar General of Vera Cruz. The tendency, therefore, of the majority of those who read it was to accept it as authentic; and the cause of their alarm was traced to statements such as these:

. . . I bring you a message of great urgency from Fatima and from Rome. I have had the opportunity to speak to Sister Lucy . . . the only living witness of the apparitions of Fatima . . . because of the fact that I had been given charge of the causes for beatification and canoniaztion of Jacinta and Francisco, her cousins. . . . . When I visited Sister Lucy, she received me full of sadness. . . . . The first thing she said to me was: "Father, the Blessed Virgin is very sad because no one heeds her message . . . the chastisement of heaven is imminent. In less than two years 1960 will be here and the chastisement of heaven will come and it will be very great. . . . . Many nations will disappear from the face of the earth and Russia will be the instrument of chastisement . . ."

FATHER Fuentes' interview with Lucia dos Santos took place in Coimbra, where she is now a cloistered Carmelite, on December 26, 1957. His lecture was given in Spanish to the community of the Mexican mother-house of the Missionary Sisters of the Sacred Heart and Our Lady of Guadalupe on May 22, 1958. Translated into English, it was rapidly circulated through the United States of America, Canada, Ireland, Great Britain, Australia, New Zealand, practically all the English-speaking world. Retranslated, it made its way through Spain. Eventually, in a translation from the Spanish, it was published in the Portuguese newspaper *A Voz* on June 22 and July 1, 1959.

Up to that time few people in Portugal had been unduly worried about what remained to be revealed of the "secret" of Fatima. Generally it was thought—and the opinion is still held—that it will have a retrospective value and refer only to the pontificate of Pius XII. The article in *A Voz*, however, started a wave of alarm and caused so much consternation that the Diocesan Curia of Coimbra felt called upon to make a public statement, which appeared in *Novidades*, the

Catholic daily, on July 4. This proclamation, translated into English, reads as follows :

According to an article published in A VOZ on June 22 and repeated on July 1 in the translation of M. C. de Braganza, Father Augustin Fuentes, postulator of the cause for beatification of the seers of Fatima, Francisco and Jacinta, after having visited Sister Lucy in the Carmel of Coimbra and spoken with her EXCLUSIVELY about matters connected with the process, made, upon arrival in his own country of Mexico, certain sensational statements of an apocalyptic, eschatological and prophetic nature, which he claimed to have heard from Sister Lucy.

Because of the gravity of these statements, which people given to speculating upon the marvellous have spread throughout Mexico, the United States, Spain and finally Portugal, the Diocesan Curia of Coimbra felt duty bound to make a rigorous investigation into their authenticity.

For the peace of mind of those who, upon reading the article published in A VOZ, became alarmed and have remained terrified by the cataclysms which (according to the article) are to befall the world in 1960, and above all to put an end to the tendentious campaign of " prophecies " which are pouring ridicule not only upon their possibly well-intentioned authors but also upon those things to which Sister Lucy refers, the Diocesan Curia of Coimbra makes public these words of Sister Lucy in reply to questions directly put to her :

" AS POSTULATOR OF THE CAUSE FOR BEATIFICATION OF THE SERVANTS OF GOD, FRANCISCO AND JACINTA MARTO, FATHER FUENTES SPOKE WITH ME, BUT WE ONLY DISCUSSED MATTERS CONNECTED WITH THIS SUBJECT, SO THAT ALL OTHER THINGS OF WHICH HE SPEAKS ARE NEITHER EXACT NOR TRUE ; WHICH I VERY MUCH REGRET, BECAUSE I DO NOT SEE HOW ANY GOOD CAN BE DONE TO SOULS BY TELLING THEM THINGS WHICH ARE NOT BASED ON THE TRUTH OF GOD. I KNOW NOTHING, AND THEREFORE CAN SAY NOTHING ABOUT ANY CHASTISEMENTS, INFORMATION ABOUT WHICH HAS BEEN FALSELY ATTRIBUTED TO ME."

The Diocesan Curia of Coimbra is qualified to declare that Sister Lucy, having said all that she understood she had to say about Fatima and which can be found in the various books written about Fatima, from February, 1955, until now has said nothing and has authorized nobody to make public any of the things about Fatima which have been attributed to her.

The Diocesan Curia of Coimbra

Coimbra, July 2, 1959.

SUBSEQUENTLY, it was learnt that the Congregation of Rites had denied, firstly, that Father Fuentes was the postulator of the cause and, secondly, that the cause was in Rome.

The question then arose : Why did the Curia of Coimbra (and Sister Lucy) describe Father Fuentes as postulator of the cause ?

The following points have since emerged :

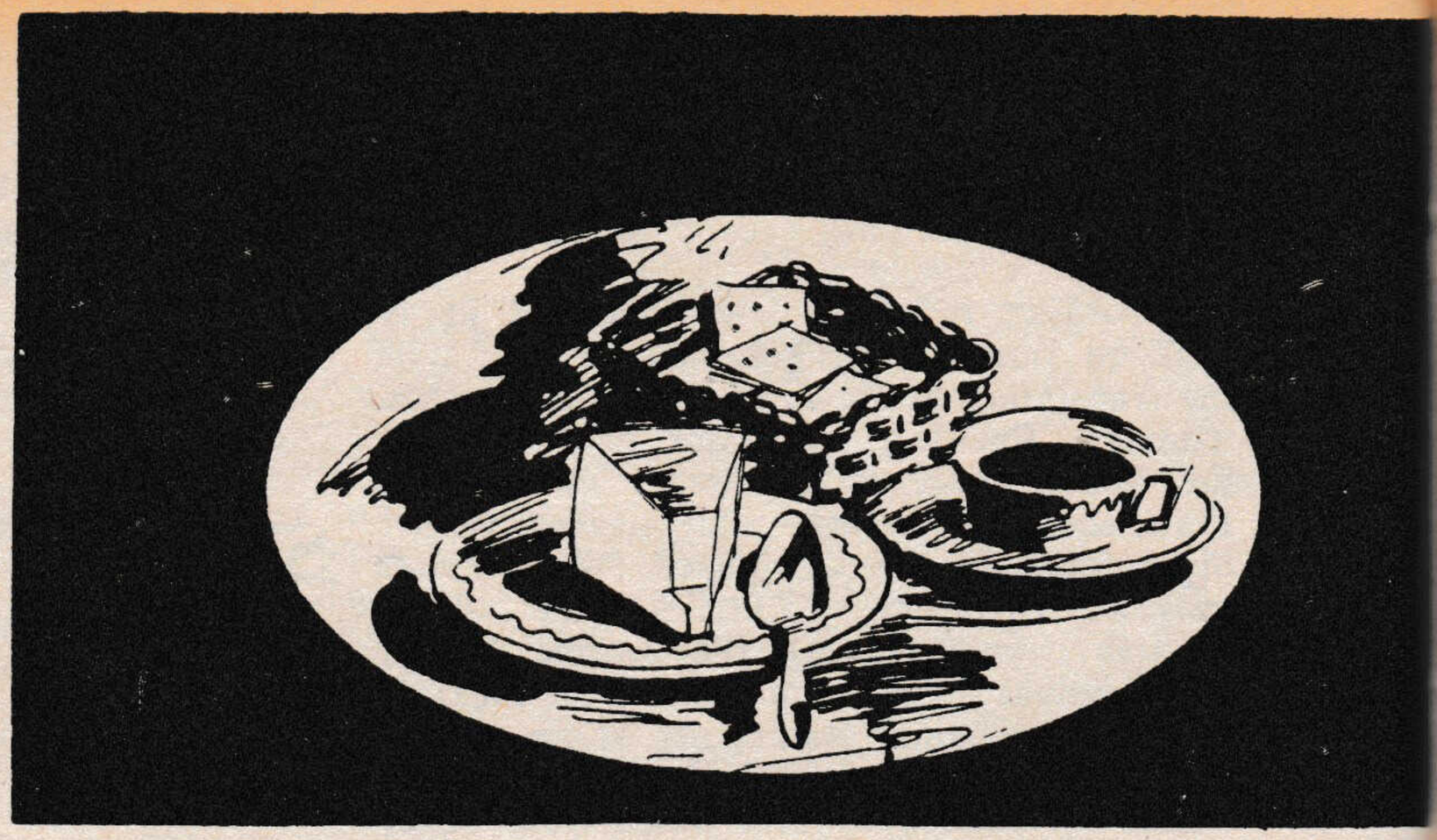
(a) The *official* postulator of the cause for beatification of Francisco and Jacinta Marto in the diocese of Leiria (to which Fatima belongs) was formerly the present Bishop, D. Joao Pereira Venancio.
(b) When he was appointed Bishop of Leiria, he ceased to be postulator of the cause.
(c) Up to the present no *official* postulator has been appointed to succeed him.
(d) The cause, still being in an incomplete state in the diocese, has not been presented in Rome.
(e) The cause therefore has no Roman postulator.
(f) Father Fuentes, it appears, was given certain *unofficial* powers by the present Bishop of Leiria whilst still postulator to promote the cause.
(g) In his exercise of these powers, it appears that many people (including the Curia of Coimbra and Sister Lucy) received the impression that he was the postulator of the cause when canonically he was not.

IT is part of our human frailty to be more interested in a secret which we do not know than in a message which we do. But the " message " of Fatima is more important than the " secret." Precisely it is a call to prayer and penance **now**, irrespective of what is going to happen tomorrow. If God wills the end of the world in 1960, the end of the world will come. For that matter, the end of the world for you, for me, may come in an hour, in a day. The thing to do is always to live in the friendship of God, and be prepared. Fatima—if we heed Our Lady's message—helps us to be prepared, but through love of God and man rather than through fear of the world's end. Lucia, Francisco and Jacinta, having looked on the perfection of Our Lady, were ready to do all that she asked, for love of God and man ; it is for us—even as in a glass, darkly—to try to do the same.

TOMÁS ROSEINGRAVE —

who is no prophet of doom — asks:

is the world going to starve?



BISHOP Fulton Sheen recently told a startled American audience of politicians and government officials that one-third of the people in the world go to bed hungry every night and that one-half of the population of the earth lives in Asia, yet receives only 11 per cent of the world's income. These disturbing facts help to focus attention on the much publicised and so-called problem of accommodating an expanding world population to the restricted natural resources of the earth. Ever since 1798, when Malthus argued in his famous *Essay on the Principles of Population* that population had outstripped food supplies, anxiety about food resources is the stimulus that has produced a recurring spate of gloomy forebodings from economic theorists. Factors unforeseen by the prophets of doom have combined to falsify the more extreme dismal predictions. Yet grave world population problems do exist, though the fact that hunger and malnutrition affect about two-thirds of the people of the world is due neither to lack of technical knowledge nor to the niggardliness of nature. Rather do the present miseries of the world, as the late Holy Father pointed out, derive "from the lack of mutual solidarity of men and peoples."

Two-thirds of the world's population lives on one-eight of the available land space and is compacted into four major regions of the world where sufficient fresh water is available from rain, wells or rivers. They live in the great river basins and coastal belts of Europe, eastern North America, the Far East and India. Only part of the land in any country is used for food production. In India, for example, 45% is cultivated and in China and Japan the area is somewhat less. The acreage yields in the highly developed countries far exceed those in the under-developed regions.

ACCORDING to statistics published by various agencies of the United Nations—the published figures are not always consistent—the present population of the world is somewhere in the region of 2,700 millions. It is asserted that the increase in population represents a daily increase of 80,000 persons, and on the basis of this estimated current rate of increase the *U.N. Demographic Year Book* for 1956 makes some startling forecasts for world populations in the year 2000, when it is estimated the population of the world will have doubled.

Most authorities agree that a big growth in population has taken place, but not all are agreed that it is as high as suggested by the U.N. statistics. Better sanitation—especially in water supplies in Africa and Asia—improved agricultural techniques, the discovery of new lands and the production of new varieties of crops made possible by the new science of plant genetics have all contributed in raising the world population by drastically reducing the death-rate. Science and medicine have also proved splendid allies in the unrelenting struggle against disease and death. The use of D.D.T. in Ceylon reduced the mortality rate there by 34% in a single year. The expectancy of life has taken an acute upward swing in the past 50 years, but there are still challenging variations between the statistics for the highly-developed and under-developed countries. The expectancy of life in the United States is now 67 years, but we realise the appalling situation in the backward countries when we remember that the average life-span of the people of Egypt, Brazil and India is 40, 37 and 30 years respectively. The corresponding figure for Britain and Ireland today is 67 years, and in the case of Ireland it represents an increase of 20 years over the last 50 years.

SIR John Russell in his exhaustive survey, *World Population and World Food Supplies*, points out that the first great difficulty in trying to assess the problem is that no one knows precisely how many people there are in the world nor how fast they are increasing. In general, he says, most populations can only be estimated. Writing in 1954, he stated that China has never had censuses but only estimates and these were mostly the product of a procedure that closely resembled a parlour game. Great areas of Africa and South America also lack precise population data and there are no detailed statistics available in Soviet Russia since 1926.

Much has been written on the so-called problem of inadequate food resources for a rapidly increasing world population and a number of objectionable but well-publicised solutions have been proposed. Many persons and organisations—some of them with respected reputations in other fields—have set up an incessant clamour for artificial birth-control as the most potent solution of the world's ills. Writing in *The Sunday Times* of May 27, 1956, Aldous Huxley put this view bluntly when he wrote: "If this misery is to be lessened and some at least of its most dangerous consequences avoided, the present efforts to increase agricultural and industrial production must be accompanied by a concerted effort to reduce the rate of population increase."

IN at least one country—Japan—abortion has been legalised on the pretext of economic distress. Writing in the *Maryknoll* magazine (1958), Father William Kaschmitter, M.M., Director of the Louvain University Centre for International Social Justice, emphasised the enormity of this legislation when he wrote: "In 1955, abortions in Japan equaled the number of births—1,700,000 of each." The quotation from Huxley is a sample of the high-pressured propaganda in favour of birth-control as the panacea for reconciling the equilibrium between an expanding population and a limited food supply. Such a device can only result in defiling the dignity of the family and of the human person. The birth-control propagandists are geared to accommodate the gloomy predictions of the prophets of neo-Malthusianism, but even if over-population does exist it cannot, as Pope Pius XII pointed out, "constitute a valid reason to spread about the illicit practice of birth-control." The Pope went on to stress that by these unnatural methods: "the sure laws of the Creator are finally violated under the pretext of correcting the imaginary errors of His Providence. It would be more reasonable and useful, if on the contrary, society were to apply itself resolutely and universally to the task of correcting its own conduct, and to removing the cause of hunger in depressed or overpopulated zones through a more active use of modern discoveries for peaceful purposes, a broader policy of collaboration and exchange, and a more far-sighted and less nationalistic economy."

It is an interesting comment on neo-Malthusianism that the original depressing forecast of Malthus in 1789 proved entirely false. New techniques in agriculture were so successful that the Malthus thesis was refuted by subsequent events and no more was heard of the food problem for a hundred years until in 1898 Sir William Crookes in his presidential address to *The British Association* at Bristol asserted that by 1931 there would be an insufficient supply of wheat in the world as the number of consumers would have increased by 50%. But once more the forecast proved erroneous and in the 1930's, in fact, there was a glut of wheat on the world market and wheat was burned in the Argentine to bolster up prices! Everywhere farmers suffered severe financial losses. The new science of plant genetics and its associate science of plant breeding had combined to confound Crookes' startling scientific pronouncement. Once more it is categorically asserted—this time by the *Food and Agricultural Organisation* of the United Nations—that there is a world food shortage.

THE United Nations has now stated that the population of the world has increased by 20% from 1940 to 1956. In 1952 it was estimated that since 1945 world population had increased by 12%, while the world food supply had risen by only 9%. The greedy and disordered demands of finance-capital has too often led to the mining of the soil in the interest of profit-seeking speculators. In 1947, according to the U.S. Secretary of Agriculture, considerably more than half the American farm lands were suffering in some degree from erosion and only 10% had up to then been protected by conservation measures. In *Wessex* (Christmas, 1949) Rolf Gardiner summed up the ravages effected in Africa by the dominance exercised by finance over agricultural production. "The fundamental facts are well known," he wrote, "dessication and soil erosion are taking toll of African fertility at an appalling rate. Population is rising as land is departing, and it is a race with time everywhere to strike a balance between food and people. Commercial crops for export take precedence over food grown for local consumption. Cotton, tobacco, sugar, sisal, cocoa, and other crops . . . . . are exhausting the soil."

In the United States finance-capital is leading to a gradual process of soil-depletion by a three-fold process: acquisition of land by speculators, decay of family-ownership and

Continued on Page 192

KATHLEEN MacBRIARTY talks

about the pitfalls she meets

in the saying of

"OUR FAMILY ROSARY"

WE are saying our family Rosary. I try to concentrate, but feel compelled to say: "Don't slur your words, John; remember you are talking to the Queen of Heaven!"

I turned to Kevin. "And is that the best *you* can do for her, Kevin? Would your back break if you were to kneel up straight?"

"I've got a cut on my knee," is Kevin's excuse.

"Coo," says John, "a cut! And just think what the martyrs put up with for Our Lord!"

"Now, John, don't butt in," I rebuke. "Just you make sure your own prayers are the very best you can say."

We continue in peace for a brief moment, then . . .

"Mummy!" It is Bernard this time. "Tony's saying prayers with his eyes open!"

"And how would you know that, if your own were shut?"

Bernard subsides, squashed, and we continue.

There is a sudden yell and a scream. Maryanne—who has been going from one rosary to another, kissing all the Crucifixes—has decided to collect them all, but meets with opposition when she gets to Bernard. In the ensuing tug-of-war, his rosary breaks.

"Second decade," states Jack, my husband, seemingly oblivious of all the noise.

"But my rosary's broke," wails Bernard.

"Broken," I correct automatically, while mending the rosary. Maryanne calmly acquires it and puts it around her neck.

"She's got my rosary and *I* want it," sobs Bernard.

"But, Bernard," I whisper desperately, "she's only a baby; she doesn't understand. Let her keep it just for the moment."

Baby she might be, but there is a definite glint of triumph in her eye.

"But she's got three already," retaliates my youngest son.

TRUE enough, around her neck she has John's rosary, Kevin's and mine. Softly I try to persuade her to return Bernard's to him but it appears to be the one she most desires to keep, and she voices her determination to do so in no uncertain terms.

We are, after all, supposed to be saying prayers so I try to placate Bernard while the men-folk go stolidly on with their "Hail Marys."

"Offer it up, Bernard, do," I whisper frantically. "Say your rosary even better without the beads than with them, then Our Lady will be extra pleased with your kindness in not wanting to upset your little sister."

Fortunately, five-year-old Bernard reacts well to this appeal and in one moment, from looking like the devil's own, he changes to become the very picture of a little angel; kneeling up well, hands together, eyes closed, he joins us in the responses, his voice downing all others.

Slowly one eye opens. "Can I have a sweet for saying them so well?" he asks, and alas, my illusion is shattered!

Over all these upheavals the family prayers have, as it were, bulldozed along. I don't think Jack has even noticed any distractions. I envy him, and join in again.

Suddenly there is a dramatic pause. Everyone turns to look in my direction

"As a mother, I should arrange this, I suppose, but me . . . I'll never learn."

expectantly. For the life of me, I can't think why.

Finally, John mutters quietly " It's your decade, Mother."

SURPRISED that they have got so far I nevertheless announce " The Fifth Decade," only to suddenly and ashamedly realise that I don't even remember which Mysteries we are saying. I decide to be subtle rather than set a bad example.

" Now, let's see who has been paying attention tonight. Kevin, do *you* know the name of this decade ? "

Kevin guiltily transfers marbles from his hand to his pocket, " It's either the Death of Our Lord on the Cross, the Crowning of Our Lady in Heaven, or the Finding in the Temple," he says.

I decide that he has inherited my cunning and that it mustn't be encouraged.

" But which ? " I ask witheringly, " you don't know, do you Kevin ! Really, I'm ashamed of you."

He wilts visibly ; my boys don't like my disapproval. I turn to Tony. . . " Do you know, Tony ? "

" Sorrowful Mysteries." Tony's answer is brief but serenely confident. He prays hard these days.

" You, John, what do you say ? "

Our sixteen-year-old, absent-minded professor, hesitates. " Sorrowful . . . . I think."

So now I feel safe in continuing.

" Fifth decade ; the Death of Our Lord. on the Cross."

Jack's confirming nod reassures me enormously, while John loses his worried air. He was afraid he might be wrong. Kevin kneels up as straight as a poker now, and prays as never before. From under his long eyelashes he peers at me to see if I am noticing the improvement.

WHILE the boys follow on with their nightly prayer for vocations, I apologise to Our Blessed Lady for my many distractions, although in my heart I feel sure that she understands only too well. Sometimes, perhaps she even gets a chuckle out of some of the things that happen during our " family prayers." And maybe she accepts my frustrated rosaries as the acts of love they are meant to be.

After all these years of " family prayers," they have become part and parcel of our lives, like eating and drinking, and it is obvious that setting aside a definite part of the day for such a purpose has given all of us, even the youngest, a security, satisfaction and warmth such as nothing else can give.

For " family prayers " can be pure joy when said before the very little ones get too tired. As mother, I should arrange this, I suppose, but me . . . . . I'll never learn !

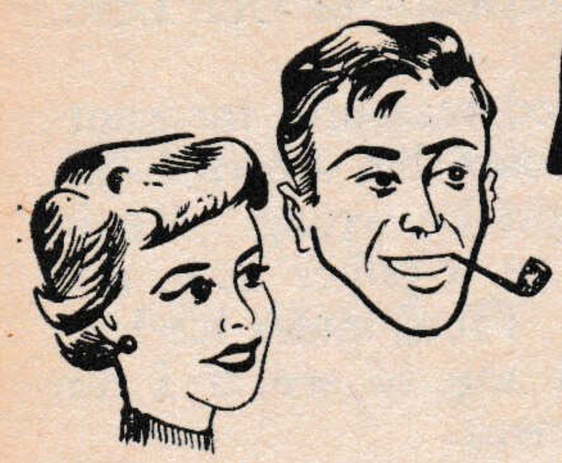
LIVING IN NORTH LONDON?

If you are, you'll be interested to know that, at 8 o'clock every Tuesday evening, the Perpetual Novena in honour of Our Lady of the Miraculous Medal takes place in the great Passionist Church of St. Joseph, Highgate Hill, London, N.19 (Underground Station : Archway).

The devotions are attended by huge crowds, among them large numbers of our Irish Exiles. The Novena appeals to them in particular, as one of the petitions pleads for Our Lady's protection for those far from home and loved ones. Nor are lapsed and careless Catholics forgotten in the prayers offered to the Immaculate Queen every Tuesday evening.

Irish emigrants living in the district of North London are asked to join in this weekly tribute to Our Lady.

At St. Joseph's you'll feel at home—amongst your own.



YOUR QUESTIONS OUR ANSWERS

Some of my non-Catholic friends tell me that God has given us brains to think for ourselves, and that, therefore, we do not need the Church to help us to understand the Scriptures. What would be a suitable reply to this ?—' Defender ' (Co. Armagh).

God had given men brains long before He came on earth to teach, and He came to teach precisely because men's brains could not succeed in finding out what God wanted them to know. Your friends say that His revealed teachings in the Scripture together with our brains are enough, but those very revealed teachings say that they are not enough. Even in the Old Law, God said : " The lips of the Priest shall keep knowledge, and they shall seek the Law at his mouth." (Mal. II, 7). In the New Law, Christ sent His Church to teach men : " Going, therefore, teach ye all nations . . . " In the Acts of the Apostles we find Philip the Deacon saying to the Ethiopian who was reading the Scriptures, " Thinkest thou that thou understandest what thou readest ? " And the Ethiopian replied, " And how can I unless some man show me ? " St. Peter, too, explicitly refutes your friends' ideas. " No prophecy of Scripture," he writes, " is of any private interpretation." (II Pet. 1, 20).

●

Suppose that a dying person is baptised on his death-bed, although throughout his life he had refused to be baptised. Is such Baptism of any use to the dying man. . . ?—T.G.F. (Co. Roscommon).

It may be valid and helpful, or again it may be invalid and useless. It depends entirely on the dispositions of the dying person. If, when dying, he desires Baptism, it is valid and helpful. If he mentally still refuses it, but permits it to please those about him, it is invalid and useless. If, when he is unconscious, the sacrament is administered conditionally, he may, in his last moments, moved by the grace of God, desire it and thus be validly baptised.

●

Will you please tell me whether or not it is allowable for a grandmother to be a god-parent for her own grandchild ?—V.H. (Co. Kildare).

She may. The persons excluded from the office of sponsor are mentioned in Canon 765 and 766. The first which specifies the requisites for valid sponsorship states : " The father or mother or spouse of the person to be baptised cannot be a sponsor." The latter Canon which lays down the requisites for licit sponsorship states : " The sponsor must not be a novice or professed member of any religious organisation, unless there be nobody else to be had and the permission is granted by the local superior. The sponsor must not be a cleric in sacred orders, unless he has the explicit permission of his bishop." You see, then, that the law does not exclude a grandmother from the office of sponsorship. But laws apart, in view of the obligations undertaken by sponsors, it would seem most desirable that a person undertaking such obligations should be younger than a grandmother would normally be.

●

Why is it that the Jews are mentioned so often by our Catholic priests in their sermons and instructions to the people ?—W.McG. (Dublin).

The reasons are weighty, and many of them are—or should be—obvious to every Catholic. The Jews were the people through whom God kept alive belief in the one true God during the centuries before Christ. God's ancient revelation was given to the Jews. It was they who preserved it and handed it down. When the Son of God became man, He chose to be born a Jew. The Jews, therefore, are our spiritual ancestors. Christianity is the Jewish religion brought to its fulfilment in Christ and opened up to the whole world. As a consequence, it is surely part of sound Christian sentiment to revere those spiritual ancestors of ours

●

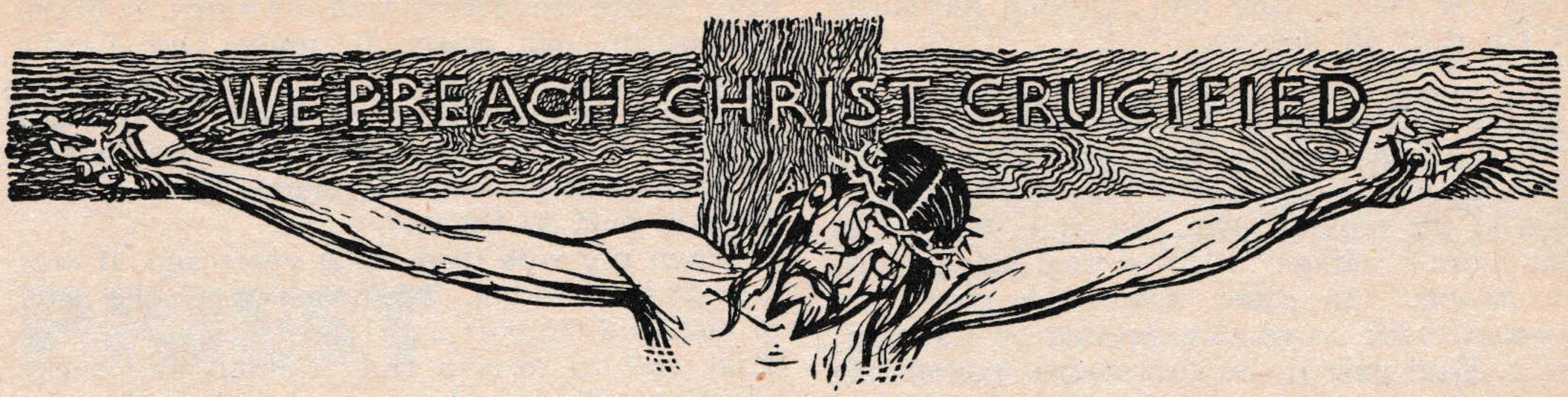
I have heard all sorts of explanations about the sins of our first parents. Can you tell me what exactly that first sin was ?—V.B. (Clare).

The *exact* nature of the sin has not been *clearly* revealed to us. From the figure of the Tree of Knowledge of Good and Evil and the words of the tempter, " Your eyes shall be opened : and you shall be as gods, knowing good and evil " (Gen. 3, 5), it appears to have been a sin of pride, a refusal to acknowledge their complete dependence on God. This sin of our first parents is called original sin. Because of this sin, we come into this world deprived of the divine life (sanctifying grace) and subject to death, sickness and the inclination to sin.

●

I bought some goods . . . and when I received the account I discovered that the shopkeeper had not charged for some of the things I bought. I brought the matter to the attention of the shopkeeper. He said that as long as a person pays the amount for which he is billed, he is satisfied, although some goods have not been charged on the account. Should I pay in full for all the goods received in spite of this remark. . . . ?—' Worried Buyer.'

The seller, if competent, apparently desired either : (a) To make a gift in a generous fashion, or (b) To sweep aside records of his carelessness, even at a loss. In either case, you, as purchaser, need not trouble. You are just a fortunate individual who has met one of the world's generous or foolish men, and you may take any gift you are offered. There is, however, another hypothesis. Is the shop-owner at all capable of managing his affairs ? If not, you should pay the full amount.



FORUM OF THE PASSION—CONDUCTED BY FR. CYRIL, C.P.

VICTIM — THEN AND NOW

'THAT is the connection between Our Lord's Sacred Passion and Holy Communion?' The question was put to the members of tonight's Passion Forum meeting by a quiet, slight elderly man who was well known to everyone in Seven Dolours parish. Who hadn't seen Mr. Stuart—that was his name—passing up and down the aisles of the church as he made the collection every Sunday at Mass?

Mr. Stuart was a retired bank manager who had come to live in Greenvale with his wife, shortly after his retirement. His wife had died soon after they came to the village. Instead of spending his long, leisure hours in useless, brooding self-pity, he had begun at once to devote them to works of generous, practical charity. He was president of the local branch of the St. Vincent de Paul Society, and the poor of the parish knew him best of all.

'THERE is, without a doubt,' Mr. Stuart continued, 'a very close connection between the Blessed Sacrament and Our Lord's Sufferings and Death. Just after the Consecration of Mass, when the priest has changed the bread and wine into Our Lord's Body and Blood, he traces the SIGN OF THE CROSS over the chalice and the sacred Host which lie before him on the altar; and as he does this, the priest says a very beautiful prayer in which he offers back to God in the name of the Church, the gift which God has just given us—the gift of the Blessed Sacrament. In this prayer the priest speaks of Our Lord in the Blessed Sacrament as a perfect VICTIM, a holy VICTIM, a spotless VICTIM. In the hymn O SALUTARIS which we sing at Benediction, we appeal to Our Lord, raised before us in the Blessed Sacrament, as the SAVING VICTIM OF CALVARY, who has opened wide for us the gates of heaven. And again in the prayer that the priest sings after the TANTUM ERGO, the Church reminds us that in this wonderful Sacrament which we are looking at in the monstrance, God has left us a MEMORIAL OF HIS PASSION.

'To understand why the Church keeps insisting that Our Lord in the Blessed Sacrament is the VICTIM WHO DIED TO SAVE US on Calvary, we must look again at what the priest does during the most solemn moments of Holy Mass—at the Consecration. He takes a round piece of bread into his hands, and in the name of Our Lord whom he is representing, he says over it: 'THIS IS MY BODY'—repeating what Our Lord Himself did at the Last Supper and changing the bread into Our Lord's Body—the large Host always, which he receives at his own Communion; often smaller Hosts as well to be used for the Communion of the faithful.

'THEN over the chalice into which he has poured a little wine, the priest says what Our Lord said over the cup of wine which he held in His hands at the Last Supper: 'THIS IS THE CHALICE OF MY BLOOD . . . which shall be shed for you and for many unto the remission of sins.' In this way the wine is changed into Our Saviour's Precious Blood.

'Now as Mrs. Clancy has already explained to us, after the first Consecration, under the outward appearance or cloak of BREAD, Our Lord is wholly and entirely present: the bread has been changed into Our Lord's BODY; and where his Body is, there also are His Precious Blood, His Soul and His Godhead. And after the Consecration of the chalice, under the appearances or cloak of WINE, there are present along with Our Lord's PRECIOUS BLOOD, His sacred Body, His human Soul and His Divinity too. This is something you all know very well. Whether you receive Our Lord in Holy Communion only under the appearances of bread, as the faithful do at the altar rails; or under the outward cloak of bread and wine, as the priest does at the altar before giving Communion to the people; you receive Our Saviour whole and entire, risen

from the dead, living and reigning gloriously as He does in heaven.

'BUT reflect again on the ACTUAL WORDS the priest used at the two Consecrations. Over the bread, he said in Our Lord's name: THIS IS MY BODY. Over the wine, he said in Our Lord's name: THIS IS THE CHALICE OF MY BLOOD. In other words the priest has re-enacted for us what happened on Calvary: as St. Paul puts it, he HAS SHOWN FORTH THE DEATH OF THE LORD. On Calvary, Christ saved us by DYING FOR US, BY SHEDDING HIS PRECIOUS BLOOD FOR US, by allowing His BLOOD TO BE DRAINED FROM HIS SACRED BODY. By the two Consecrations at Holy Mass, by changing the BREAD into Our Lord's BODY, and the WINE into His PRECIOUS BLOOD, the priest has reproduced in GOD'S SIGN LANGUAGE that all-important shedding of Christ's Blood which took place outside Jerusalem on the first Good Friday.

'After all our Forum meeting talks on the Sacraments, we should be beginning to appreciate the POWER OF GOD'S SIGN LANGUAGE. We know that Baptism is a sign of washing and that it actually washes us from original sin. The oil and chrism that the Bishop uses in Confirmation is a sign of strength and zeal for souls, and when that sign is applied to us, Our Lord uses it to make us strong, grown up Catholics and apostles of souls. Confession is a sign of trial and sentence of pardon, and when we approach it sincerely, Our Lord uses it to pardon our sins and to restore health to our souls Mrs. Clancy has just shown us how we receive Our Lord in Holy Communion under the sign of food, and how He comes to us in this great Sacrament to nourish the life of our souls and to unite us to Himself.

THE Consecration of Mass, which makes Holy Communion possible, is another very wonderful example of the power of God's SIGN LANGUAGE. By changing first the bread into Our Lord's BODY and then the wine into Our Lord's PRECIOUS BLOOD, the priest shows forth the death of the Lord: at the altar, during the solemn moments of the Consecration, he re-enacts before us in the language of signs, all that happened on Calvary on the first Good Friday—the shedding of Our Saviour's Precious Blood, His Crucifixion, Agony and Death on the Cross for our salvation. And because this SIGN OF OUR LORD'S DEATH is GOD'S SIGN, it has the power to reproduce what it stands for, to bridge the centuries in between and to bring silently and mysteriously into our midst the very Sacrifice that Our Lord offered on the Cross two thousand years ago. Every time we assist reverently at the Consecration of Holy Mass, we assist at the Sacrifice of Calvary, offered anew in an unbloody manner on the altar before us. Every time we assist at Mass, it's within our power to make Our Lord's Sufferings and Death as much a part of our twentieth century lives, as Mary the Mother of Jesus and St. John the beloved disciple and Holy Women on Calvary, made Our Saviour's Passion part of theirs.

When my wife died some years ago, it was a great blow to me. I felt very much the need of help and support and I began to go to daily Mass and to receive Holy Communion every morning. That made me read and think more about what Mass really meant, and at last I began to be really conscious of the privilege that was mine. Every morning I was being allowed to take my place beside the Mother of God at the foot of the Cross; I was being allowed to assist at Our Lord's Sacrifice and make it my own—to offer all His loving obedience on the Cross to God the Father for every intention I could think of: praise and adoration, thanksgiving for all God's gifts; petitions for my own needs of soul and body, for the needs of my friends, for all the needs of the Church; repose for the faithful departed who were still suffering in the flames of Purgatory.

WITH this better understanding of what Holy Mass really meant, my Communions too began to mean more to me. I knew of course that Our Lord came to me in Holy Communion to make me in every way a living likeness of Himself: to share with me the humility and submissiveness of His Childhood; the generous toil and labours of His youth and manhood as He stood by the carpenter's bench in Nazareth; the zeal for the salvation of souls which He showed during His years of preaching to the people of Palestine. But with my better understanding of Holy Mass, I began to realise that Our Lord came to me in Holy Communion above all as a perfect VICTIM, a holy VICTIM, a spotless VICTIM. He came to me as the great MAN OF SORROWS, ACQUAINTED WITH INFIRMITY; as the saving Victim of Calvary, opening wide to me the gates of heaven. In Communion He came to me just after He had renewed His Sacrifice on the Cross through the mysterious power of the Consecration.

In a very real sense I was receiving in Holy Communion from the hands of the priest, Our Lord's Sacred Body just taken down from the Cross. I was receiving His Body with the Wounds of His Passion still fresh upon it, as His Holy Mother had received it into her arms on the first Good Friday—the only difference being that it was His dead, mangled Body that Mary received at the foot of the Cross, whilst at the altar rails I received His glorious, risen Body in which His Wounds shine like the sun as His risen life pours in floods from them into souls He has redeemed.

Continued on Page **193**

SAINT JOHN DE BREBEUF

was the heroic

PRIEST OF THE RED INDIANS

This portrait is by

TADHG GAVIN, B.A.

SOMEONE has observed that "the boyhood of the saints is, in many instances, tantalizingly vague"; and the youth of St. John de Brebeuf is especially so. We know practically nothing about his early years, save that he was born in the year 1593 and that the rich blood of the Normans flowed in his veins. We are not even certain as to the exact place of his birth. Some biographers state that he was nurtured at Caen; while others, for equally-convincing reasons, declare that the honour of this distinction must be reserved for Rouen.

Was it because his early life was so uneventful that we know so little about it? It may well be so; for it would appear that this son of Norman stock was just an ordinary, carefree lad who loved to play games on the village green and gloried in the sights and sounds of his native France.

His must have been what is usually described as "a late vocation"; for he was turned twenty-four before he entered the Jesuit Novitiate at Rouen. During the years of his scholasticate his health broke down. Tuberculosis was suspected. He recovered, however, and so swift was he to assimilate knowledge that in 1622 he was raised to the dignity of the priesthood.

JOHN'S great desire from this moment onwards was to become a missionary. He yearned to go to Canada and convert to the One True Faith the Red Indians who had never heard of the Name of Christ or of the Church which He had founded.

On April 4, 1622, John set sail for that vast, unknown land. Courage glowed in his heart and gladness shone in his eyes. At last the yearning which surged within his breast was going to be realised.

The reception which awaited him in Quebec was far from warm. The Acting-Governor of Canada at that particular period was a Calvinist, and he went out of his way to explain to the young missionary that, if he aimed at Christianizing the Red Indians, he must expect no help or support from official quarters.

John was not perturbed. Riding and walking, he covered the four hundred miles that separated Quebec from Huron territory; and no sooner did he arrive at his journey's end than he settled down to learning the language of the tribe. It was fortunate for himself that he was a born linguist . . . that, as someone who knew him well remarked, "he could learn and master languages in two or three years more thoroughly than others could in twenty."

THREE years after the date of his ordination he returned to Europe for the Tertianship which Jesuits invariably undergo. This Tertianship had often proved a turning-point in many a priest's life in the past, and it was to prove a turning-point in the life of John de Brebeuf.

"Before the end of my Tertianship," observed the young priest, "I seemed to see the Divine Mercy extending His arms to embrace me, condoning all my past sins by an amnesty, bringing to life my good works performed in charity, but killed through sin, and, moreover, calling me to Himself in Divine friendship and saying to me, as He said to St. Paul: 'A vessel of election he shall be to me that he may carry My Name among the nations.' Accordingly I gave thanks to Him, and I said: 'Deal with me *harshly*. . . . . Teach me, my Christ, what You wish me to do. So far, I have forgotten that I am a son of the Society of Jesus and that I might be the future Apostle of Canada, if only I would respond to You."

In 1633 John was once more back in Quebec. Someone in that city expressed surprise that he should have returned.

" I should have thought that a life in Europe would prove far less arduous," was his comment.

John's voice was very firm as he made his reply.

" I would cross the great ocean a thousand times to win one little soul for Our Lord."

TO Huron territory he again made his way, and, armed with their language, he tackled the great work of their conversion. But they refused to listen to his advice or to follow his example. They were so far steeped in vice and depravity that they had no wish to lift their thoughts above carnal desires and sensual pleasures. Lewd orgies and drunken revels were the order of their days and nights.

Suddenly a disease known as " the black fever " made itself felt among the tribesmen, and they instantly blamed the priest and his band of followers for all the trouble. Death seemed imminent. Yet the priest was not afraid.

" We are, perhaps, at the point of shedding our blood," he recorded . . . . . " It seems that God in His goodness is willing to accept this sacrifice from me for the expiation of my great and innumerable sins and to crown from this hour forward the past services and the great and ardent desires of all the priests who are here. Grant, O Good God, that I may so live that at length You may wish me thus to die ! "

But " the black fever " passed away almost as suddenly as it had appeared, and the priest's life was spared.

FOR four years he was Director of the Huron Mission, and the nobility of his character made all the priests and Brothers who worked in Huronia look up to him and admire him.

" God in His goodness," he himself used to say, " has given me a gentleness, benignity, and charity towards everyone. Let me ask myself," he would continue, " whether I am making good use of those talents for which I am responsible."

Yet still the Hurons for the most part remain unimpressed, and by the end of 1643 no more than sixty of the tribe had embraced the True Faith.

Undaunted, John pressed on. In one of his journeys across the mountains, he slipped and fell down a sharp declivity. His shoulder-blade was fractured. Yet still he struggled on. It was two years later before the injury was seen to in Quebec ; and, as the operation had to be performed without an anaesthetic, the pain which the priest inevitably endured must have been immeasurably great. Yet there was a smile on his face all the time, and his lips continued to move in fervent prayer.

" How on earth did you bear it ? " the astounded doctor exclaimed, when all was over.

" If all the torments which captives are called upon to endure were to fall to my lot," replied the priest, " I would gladly offer myself thereto for the love of God."

WAS it any wonder that with the passage of time even the depraved Hurons should grow to respect him ? Was it any wonder that by the end of the year 1648 some six hundred souls should have embraced the Catholic Faith ?

But by that time a serious menace to Huronia had appeared on the horizon. The savage Iroquois had long been issuing threats, and the threats developed into open attack when in the Spring of 1649 they invaded Huron territory and captured John de Brebeuf.

" Do you not fear the possibility of a brutal death, Father ? " one of the Hurons had asked him only a couple of hours before he was captured.

John's lips framed a serene sort of a smile.

" Oh, yes, I would fear it," he agreed, " if I regarded my own weakness. The sting of a fly is capable of making me impatient. But I trust God will always help me. Aided by His grace, I do not fear the tortures which the Iroquois may prepare for me any more than I fear the prick of a pin."

THE Iroquois made it clear that they would show " the Blackrobe " no mercy. Triumphantly they hauled him back to their encampment, and there they subjected him to all the cruelty and torments which their fiendish brains could possibly devise. They pulled out his hair, rib by rib. They chewed off his finger-nails. They applied burning faggots to his thighs and chest. They spat on him and mocked him and kicked him. When their sadistic tendencies were fully sated, they chopped off his head. Ripping out his heart, they fried it on some coals and ate it. And, like so many wild beasts, they lapped up the cascades of his blood.

The date on which Fr. John de Brebeuf's martyrdom occurred was March 16, 1649—the eve of the Feast Day of the Apostle of Ireland : a Saint for whom he had always cherished a very special devotion.

It was exactly ten years before that date that John had written the following promise with his own blood. . . . .

" I vow, O God, that if ever the grace of martyrdom is offered by You to me, Your faithful servant, I shall not fail to accept the grace . . . . . I shall accept Your chalice and call upon Your Name : ' Jesus ! Jesus ! Jesus ! ' . . . . . "

In the twilight of a March day that chalice was indeed offered, and John de Brebeuf's saintly life was crowned with the glory of a martyr's death.

REV. J. B. MAGUIRE, C.S.P., discusses to problem of uniting

east and west

THE famous English writer, Rudyard Kipling, wrote in one of his poems that East is East and West is West and never the twain shall meet. In the realm of politics, with the Communist countries thought of as East and the democracies called the West, many are almost willing to concede the truth of Kipling's statement. But in the realm of religion, Pope John XXIII has demonstrated his belief that the two can once more be one.

The Pope's recent call for an ecumenical council to unite the Orthodox Churches of the East with the Roman Catholic Church came as quite a surprise to the world. In retrospect, many recalled the Pope's days as papal diplomat in Turkey and Bulgaria as the reason for his interest in the schismatic Eastern Churches. But perhaps it's truer that the council called by Pope John to work out the differences between the Roman Catholic Church and the others is really just another step in a continuing Church policy followed by recent Popes, notably Pope Pius XII.

Especially under these two Popes, the Church was at pains to point out that just because the Church is Roman does not means that it is "Western" in any restrictive sense. There has been a consistent policy of adapting the Church to the customs and cultures of various countries.

Native Bishops and even Cardinals have been appointed by the Popes. In matters of discipline, church art and architecture, liturgy, even language to some extent, and a whole host of other non-essentials, the Church has been willing to adapt itself to circumstances. Apparently Pope John thinks such a policy might pave the way to a reuniting of East and West in religion.

WHERE there are deep-seated doctrinal differences between the Catholic Church and other Christian bodies, there can be no question of union, but only of conversion because the Faith of Jesus Christ can be compromised or tampered with in no way. Most Protestant sects could not be "united," but only "converted" to the true Faith. But is the same true of the Orthodox Churches?

One of the Orthodox Archbishops in the United States, Metropolitan Anthony Bashir, reacted to the Pope's call for Christian unity in the following words: "The only basis for unity is to go back to the understanding that existed before the Great Schism of A.D. 1054." Really, we have to go back even further (and the Catholic Church certainly is willing)—to the time of Photius in 867.

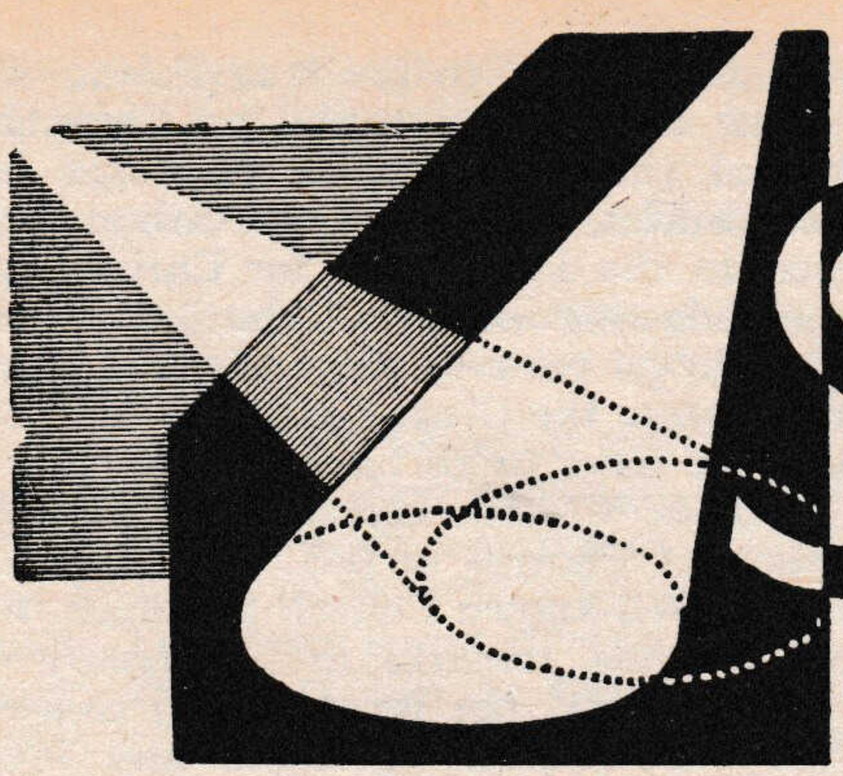
As the well-known Church historian, Father Philip Hughes, remarks in *A History of the Catholic Church*, the issues which caused the schism were actually personal and involved no doctrine. But for the first time charges of heresy were hurled by both sides against each other. Emotionalism entered in. Differences in liturgy, language and ecclesiastical discipline were argued as if they were fundamental doctrines.

MUCH, then, of the centuries-old antagonism between the Catholic Church and the Orthodox Churches stems not from doctrinal differences, but from national pride and traditional prejudices and misunderstandings. If these can be cleared up, the path to unity will become much easier.

It would be foolish to deny that doctrinal differences do exist between us and the Orthodox Churches. In the last 100 years, for instance, we have seen the Church define the doctrines of the Immaculate Conception, the Infallibility of the Pope, and the Assumption. The big problem would be the question of the infallibility of the Roman Pontiff and his supremacy over the entire Church. But if these problems are considered historically, with no emotional overtones, who knows but that once more there might be union between East and West.

At least there is reason for hope. There are over eight million Eastern Catholics already united to the Pope and Rome in the various oriental rites within the Church. As late as 1930, Archbishop Ivanios Panickerveetil led thousands of his Malankara Antiochian rite followers back to the true fold of Christ. But there are still some 125 to 150 million Orthodox Christians outside of the Church. These are the ones Pope John hopes to reach.

In his announcement of an ecumenical council to heal the breach between the Orthodox and Roman Catholics, Pope John showed himself as a bold Christian leader, willing to tackle the most difficult of problems. He made his announcement on the last day of the Church Unity Octave, the eight days each year when we pray specially that "all might be one as Thou, Father, in Me and I in Thee." Such should be the daily fervent prayer of all Catholics in the crucial days before and during the forthcoming council.



Spotlight

ARS CENTENARY

One hundred years ago, one of the greatest priests of all time—the Curé of Ars—passed to his reward. These lines are culled from a CATHOLIC GAZETTE centenary tribute :

You will sometimes see, in the second-best spare room of a presbytery a statue of the Curé D'Ars.

It is as if parish priests, with a kind of unconscious accuracy, select for the patron of *all* parish priests, the most obscure corner of the house. On an uncertain chest of drawers, or on a shelf high up in the hall-way you find that statue of the little man who died a hundred years ago this year. He is among the greatest priests of all time.

No one would be more amused than he at this flair which the clergy have for hiding him away. He never sought the limelight. He hated publicity of any kind and ran away when he couldn't stand it. He had that gift, common to saints and simple people, for spotting the bogus character, the dangerous quality, of prefabricated fame. How he would loathe the deliberate cult of notoriety so much the vulgar fashion of our age.

When God wants a Saint to be known He arranges in His Own way the manner in which the news shall spread. This unlikely man, John Baptist Vianney, was God's answer to the vanity of nineteenth century France. He was a Saint long before the Church said he was a Saint.

In Europe and America people were drawn to him because of his goodness. He, the perfect realist, saw that to be a perfect priest a man must sacrifice everything for God. So, his furniture disappeared : he slept on two planks ; he cooked enough potatoes for a week.

DOWNWARD GRADE

God can and does bring good out of evil —even the terrible evil that is war. But it remains true that evil is evil, and war one of the greatest. The dire results of World Wars One and Two are becoming more and more obvious in Britain, as these lines from THE CATHOLIC TIMES indicate :

There have been complaints for years about the decline of religion in Britain. Church going has dropped among all Protestant sects ; churches and chapels have become redundant. Last week there were two incidents about buildings which sadly illustrate the point.

First a bank negotiated for the purchase of a C. of E. church (though many have already been sold this deal did not go through), and secondly the Church of England and the Methodists decided that one church building was enough for the two of them in a certain locality. Half a century ago there would probably have been half a dozen flourishing chapels in the same area.

Because religious allegiance has so noticeably declined we ought to be prepared for the progressive abandonment of Christian principles in the daily conduct of life. We have seen the idea of indisoluble marriage abandoned in practice for long enough, but the principle has remained as a principle.

Now we observe that many people are desirous of abolishing the principle. They are quite shocked when a man or woman seems a little obstinate in being unwilling to divorce a spouse.

BAD SHAPE

The Trans-Atlantic picture, as painted by Pikes Peaker seems little brighter than its British counterpart :

Yes, the U.S. is in bad shape—worse off than any other country in the world—in some respects. No other country is suffering political and economic troubles because of a surplus of food. No other country has traffic congestion because so many people own automobiles.

In no other country does everyone make so much money and help is so hard to find and harder to keep. In no other country do people take so many holidays, and work so few hours, so they will have time to spend the money that keeps piling up on them. In no other country is obesity, caused by plenty of everything and high living, one of the chief medical problems. Yes, it's a sad situation.

GENERAL COUNCIL

We've clipped this brief commentary on the forthcoming Oecumenical Council from the pages of THE LAMP :

Will non-Catholics play a part in the coming General Council of the Church ? Frankly we don't know just yet. But three points should be kept in mind :

1) Since Catholic Bishops, under the Presidency of the Pope, constite the *teaching body* of the Church, it is most unlikely that any non-Catholic would participate as a member of this teaching body.

2) Since reconciliation with the Catholic Church of those separated from her is the objective desired. this reconciliation may take place in two ways. It is theoretically possible that the Eastern Dissidents could be united *as a group* because they have validly ordained bishops and priests.

3) Since Protestants go by private judgment in matters of religion, no one could speak for anyone else in matters of faith. Therefore their reconciliation would be by *individual conversion.* If any Protestant leaders were invited, it would be for the purpose of informing them of Catholic teaching so that they might prayerfully study it and, given God's grace, accept it.

All Catholics are involved in this Council. Pope John XXIII has asked us to pray for its success. It is something in which we must have an active interest. The world's future depends on it.

PAPAL APARTMENT

This human-interest vignette is what we have come to expect from our present beloved Holy Father. We quote from THE CATHOLIC TIMES :

The Holy Father recalled last week the occasion he slept in a broom cupboard. It was the result of a joke played on him many years ago during a visit to the summer villa of the Propaganda College.

When a young priest assigned to the Sacred Congregation for the Propagation of the Faith, he said, he went to the villa in the hills at Castelgandolfo for a short holiday.

He was well received and given a good dinner by the rector, but no one bothered to show him to his room until just before it was time to go to bed.

At the last moment he was handed a key and assured that the room was very cool and comfortable.

Young Fr. Roncalli opened the door of his room to find himself in a broom cupboard with a small bed in it. He decided to go along with the joke and climbed into the bed.

" QUICK, FATHER ! "

In a recent issue of THE CATHOLIC DIGEST we came across this real-life incident which serves to highlight the old, old truth that death is no respecter of persons :

When I arrived at St. Joseph's hospital to conduct the annual retreat for the Sisters, the chaplain, Father John, welcomed me cordially. He assured me that he would be on duty as usual during the retreat, so as not to burden me with the care of the sick. He would distribute Communion throughout the hospital, too, though I would say the Mass for the Sisters.

He then embarrassed me by saying, " I want you to take my suite here, because the rooms are off the main floor and are quiet and comfortable. I'll take one of the hospital rooms at the end of the hall." When I protested he replied with a smile, " It's all settled, Father. I've already moved out. So make yourself at home."

Quite overwhelmed by his thoughtfulness, I unpacked my suitcase and settled down. On a bureau in the bedroom I noticed the holy oils, ready for hospital emergencies.

At 7.30 the Sisters assembled for the opening conference. I was about to leave the room when a Sister came hastily down the hall. " Quick, Father ! " she said, " The chaplain is dying ! "

I took the holy oils and followed her down the hall to Father John's temporary room. He was lying, fully dressed, across the bed, breathing heavily. I had barely given him absolution and anointed his forehead when he died.

The room he had taken, out of kindness to me, had a call light above the door. His regular quarters had none. The Sister had seen the light flash on as she passed by. She had stepped in just as he collapsed.

A REDISCOVERY

Sound modern psychologists and clinical psychiatrists would be the last people to underestimate their own contribution to mental health. But the soundest of them are prepared to admit frankly that " plain, old-fashioned religion " is a factor of incalculable worth. Read this clipping from a MONSTRANCE article :

One of the ablest and most interesting of modern psychologists, Dr. H. C. Link, discovered something disquieting about his profession. He found that psychology was very often inadequate in helping men and women to attain happiness and the full development of personality.

Yet if psychology couldn't help human beings to live better lives, if psychology couldn't enable them to improve their personalities, of what use was it anyway ?

Dr. Link had previously discovered that the most important factor in developing personality and finding happiness was in bringing the person out of a selfcentred existence—in giving him something new and real to live for, something fine, something that would contribute to his happiness and enduring peace of mind.

One day when he was searching for the solution to the riddle, Dr. Link decided that the answer to personality with many persons is religion—just plain, old-fashioned religion. He wrote a book about it—a book of high purpose and inspiration.

Only religion will help many of us to master our environment and find contentment, declared this eminent scientist. And as soon as he began recommending religion as a way to improve personality and happiness, his patients began reporting immense gains in the things they sought the most

Dr. Link believes modern psychology is pretty largely a rediscovery of old religious truths.

PASSIONIST MISSIONS AND RETREATS

AUTUMN, 1959

St. Joseph's, Shrule, Co. Galway	FF. Alexis, Reginald and James
Moy, Co. Tyrone	FF. Alphonsus and Neil
Little Bray, Co. Wicklow	Fr. Hilary
Rochfortbridge, Co. Westmeath	FF. Conleth and Patrick
Straid, Foxford, Co. Mayo	Fr. James
St. Marie's, Rugby	FF. Xavier and Ambrose
St. Bonaventure's, Garden City, Herts.	FF. Raphael and Flannan
St. Bede's, Appleton, Lancs.	FF. Jerome, Paul Francis and Clarence
Clergy Retreat, Fatima House, Coodham, Kilmarnock	Fr. Valentine
Men's Confraternity, Mount Argus, Dublin	Fr. Enda
Women's Confraternity, Mount Argus, Dublin	Fr. Malachy
Youth Confraternities, Mount Argus, Dublin	Fr. Timothy
Confraternities, St. Mungo's, Glasgow	Fr. Fabian
do. St. John's Belfast	Fr. Neil
Novena, Holy Cross, Ardoyne	Fr. Paulinus
Christian Brothers, Artane, Dublin	Fr. Luke
do. Waterpark College, Waterford	Fr. Reginald
do. Greenpark, Armagh	Fr. Justin
do. Omagh	Fr. Neil
St. John of God Brothers, Kilcroney (2 Retreats)	Fr. Pius
do. do. (1 Retreat)	Fr. Louis
Alexian Brothers, Cobh, Co. Cork	Fr. Frederick
Novices, Pallotine Novitiate, Thurles	Fr. Luke
Ordination Retreat, St. Peter's, Cardross	Fr. Jerome
Students, Mount Mellary Seminary, Cappoquin	Fr. Dermot
do. African Missions College, Ballinafad	Fr. Andrew
Boys, Patrician College, Ballyfin, Mountrath	Fr. John Francis
do. St. Joseph's College, Garbally Park	Fr. Dermot
do. St. Joseph's School, Tralee	Fr. Luke
do. De la Salle College, Waterford	Fr. Sebastian
do. Navan	Fr. Louis
Community, Good Shepherd Convent, New Ross	Fr. Austin
do. Little Company of Mary, Harrow	Fr. Sebastian
do. Little Company of Mary, Dollis Hill, London	Fr. Sebastian
Girls, Convent of Mercy, Cobh	Fr. Dermot
do. Convent of Mercy, Boyle	Fr. Clarence
do. Convent of Mercy, Kanturk	Fr. Philip
do. St. Agnes's Convent, Crumlin, Dublin	Fr. Evangelist
do. Convent of Mercy, Elphin	Fr. Salvian
Postulants, Moore Abbey, Monasterevan	Fr. Philip
Children of Mary, Sisters of Charity, Crumlin	Fr. Clarence
do. Holy Family Church, Cork	Fr. Sebastian
do. Cork St., Dublin	Fr. Dermot
do. Ballyshannon, Co. Donegal	Fr. Hubert
do. Convent of Mercy, Mourne Rd., Dublin	Fr. Jude
do. Killasser, Swinford, Co. Mayo	Fr. James
do. Convent of Mercy, Tipperary	Fr. Dermot
do. Convent of Mercy, Lurgan	Fr. Angelo
do. Convent of Mercy, Boyle	Fr. Clarence
Children, Fermoy, Co. Cork	Fr. Sebastian
do. St. Joseph's, Terenure	Fr. Sylvius
do. Dolphin's Barn	FF. John Francis and Jude
Lay Staff, St. Mary's Convent, Delvin	Fr. Philip
Irish Retreat, St. Mary's, Morehampton Rd.	Fr. Louis Mary
Enclosed Retreat, The Cenacle, Killiney	Fr. Leo
do. Reparation Convent, Merrion Sq.	Fr. Dermot
do. do. Cork	Fr. Dermot
do. Drumalis, Larne	Fr. Peter

Applications for Missions or Retreats to be addressed to :—V. Rev. Fr. Provincial, C.P., St. Paul's, Retreat, Mount Argus, Dublin.

The "Irish Democrat"

provides one of the many

SNARES FOR OUR EXILES

in the great cities of

Britain

By BARRY O'ROURKE

IT was a member of the London branch of the Legion of Mary who suggested that this article should be written, and it was the sincere wish to open the eyes of all our Irish emigrants to the dangers that await them in Britain that prompted him to make the suggestion. That Legionary and I have never met; but I would hazard a guess that he is Irish to the marrow of his bones, and I would also hazard a guess that, like me, he has met a number of people whose patriotic ideals have impelled them to think that anything with an Irish-sounding name must indeed be above the slightest hint of reproach.

This particular Legionary described how, while he was engaged in disposing of the *Catholic Worker* at Marble Arch in London, he could not help noticing the crowd of exiles that gathered to take part in the procession that marked a Sinn Féin Rally. Yet his attention was more strongly held by the fact that the occasion was utilised by several people in the crowd to sell a paper which is sponsored and edited by the London branch of the Connolly Association. The name of that paper is, of course, the *Irish Democrat*.

"During the time that I was there," this Legionary continued, "at least three hundred copies of the *Irish Democrat* were sold—most of them to unsuspecting Irish boys and girls; and I racked my brain in an effort to find a way of counteracting all this."

WERE the majority of those boys and girls who bought the *Irish Democrat* on that occasion as unsuspecting as they appeared? Frankly I doubt it. They had doubtless been warned about the paper before they left home, and they were probably only a wee bit curious to find out what it contained. But it is fairly certain that some among them were indeed unsuspecting and foolishly made the purchase for the simple reason that it styled itself "Irish" and that it flaunted its "Democracy."

Although I have not the slightest doubt that the unsuspecting boys and girls were in the minority, I nevertheless feel that even for their enlightenment this article should be written. And, as well as that, I feel that those who bought the paper out of idle curiosity should be warned, too, for by so doing they are unconsciously boosting the circulation of a publication that has met with the censure of both the Catholic press and the Catholic Hierarchy.

What, then, is the history of the *Irish Democrat*?

IT was in a basement flat in Kilburn, London, that the idea of an occasional bulletin that would give the Irish exile some news of home first took definite shape. The result was the *Irish Front*—a publication that paved the

way for a further publication entitled *Irish Freedom* which was set in motion in the December of 1938 and which first saw the light of print in the January of 1939. It was after another six years that the title was changed, and in the January of 1945 the *Irish Democrat* appeared. The change of name was real enough; but the policy of those who published it remained unaltered. Both papers were the official organ of the Connolly Association, and the aim of this Association, according to the issue of 1946, seemed clear enough.

The Association aimed "to spread the Socialist teachings of James Connolly . . . to defend the rights of the Irish workers in Britain . . . to foster good relations between Irish and British peoples . . . to oppose Fascism and all forces of reaction in Ireland . . . to help build a Labour Movement in Ireland."

On the surface, of course, there seemed to be nothing wrong with any of these aims; but, long before 1946, it had become obvious to many readers that, behind the front of Ireland's freedom and Ireland's welfare, there was the desire to enlist Communist sympathies and Communist support. One had only to cast a cursory glance at some of the issues of the paper to be aware of that. The Communist regime was lauded to the heavens. Spain, because it had ventured to resist the influence of the Reds, was held up to ridicule and scorn. Stalin was right; Franco was wrong. Russia was described as a simply wonderful country, where religious intolerance and religious persecution were absolutely unheard of. An attempt was even made to show that there was no ground for conflict between Catholicism and Communism, and that to think otherwise merely proved that one was out-of-date and unprogressive.

IN July, 1945, a contributor stated that "one of the most significant features of political life in the liberated countries of Europe today is the growing collaboration between Catholics and Communists. In Rome," he went on, "representatives of the Christian Democrats sit side by side with Togliatti, world-famous Communist . . ."

The writer proceeded to enlarge upon this point.

"This development did not come automatically or easily," he declared. "Unity was forged in the crucible of struggle and suffering. In the days of the underground struggle, the Catholic discovered that the Communist would willingly take risks and die bravely for his country. The Communist found there were many ways in which he could work with the Catholic resistance forces. Divergencies that once seemed all-important faded in the face of the menance of extinction at the hands of the Nazi invaders; points of agreement were quickly found and a higher understanding reached . . ."

The captions, too, made significant reading. In July, 1945, a headline stated: "I WAS A PRISONER IN A FRANCO CONCENTRATION CAMP." In August, 1945, another headline ran: "CHURCH IN POLAND ENJOYS FULL FREEDOM." In December, 1945, it was announced that "CATHOLICS IN EUROPE VOTE FOR SOCIALISM." And in February, 1946, readers were informed that "THERE ARE NO LANDLORDS IN RUSSIA."

The Communist trend became every month more subtle.

In August, 1946, Franco was described as "the enemy of everything for which Irish Labour stands, trade unionism, progress, social security, the right of the common people to live in freedom and dignity."

IN February, 1949, the following comments were made on the treatment which Cardinal Mindzenty received at the hands of the Communists . . .

"It is no secret that the Cardinal's hostility to all reforms estranged him from thousands of Catholic laymen in Hungary, who, shocked by the Primate's attitude, refused to deny their patriotic and democratic convictions at his request."

And the moral which might be drawn from the above was printed in heavy type. It was this . . .

"Irishmen also recall that during their own epic struggle, thousands of heroic Irishmen ignored the excommunication imposed upon them by the Church in Ireland for daring to play their part in Freedom's Fight; proving once again that whenever the Church opposed the Plain People of Ireland, the People were in the Right."

In August, 1949, it was stated that "millions of democratic Catholics throughout the world today publicly ally themselves with the cause of progress, often, alas, against a bitter, if fruitless, opposition of the Hierarchy of the Church."

It was implied that Communist-controlled countries were indeed what they pretended to be—a veritable Workers' Paradise.

A contributor stated that he had just "spent several weeks in Czechoslovakia, and far from being a poverty-stricken slave-state oppressed by the Red Terror it is a land of growing prosperity where for the first time the working people are free to create an abundant new life under Socialism."

Another contributor reported that "five of us went to the Roman Catholic Church in Moscow, to attend Solemn High Mass."

you may not know that . . .

. . . **DESMOND GREAVES,** the Editor of the *Irish Democrat,* has lectured at Marx House (education centre of the Communist Party) and represented the Communist Irish Bureau at an extended meeting of the Communist Party Executive.

. . . **PAT DEVINE,** a contributor to the *Irish Democrat,* who has spoken from Connolly Association platforms, is on the staff of the Communist *Daily Worker.*

. . . **EAMONN McLAUGHLIN,** Secretary of the Connolly Association, has been a contributor to the Communist weekly, *World News.*

. . . a member of the Executive of the Connolly Association attended the Communist Party's Annual Congress in 1957.

The vast resources of the Soviet Union were emphatically stressed.

" Twelve seas wash the shores of the Soviet Union. She has a greater coastline than any other country in the world and her present submarine strength exceeds that of any other power in the world."

THE above statements appeared in the issue of November, 1949. In the July issue of 1950 it was given out that " there are 2,000 Catholics in Moscow . . ." And in the November issue of 1950 a contributor had this to say: " Looking round here, I could see how Stalingrad today symbolises the determination of a great people who have had enough war and want no more of it, simply to live and build their own way of life in peace. . . "

In August, 1949, religious conditions in Czechoslovakia were thus described . . .

" Freedom of religious practice, State support for the Church schools and for the Catholic ' Charita,' and for the livelihood of the clergy ; rarely has any Church in any country been offered the equal . . . "

Stalin was commended, and a review of one of his biographies contained the following lines : " Above all, what emerges from these writings is Stalin's thoughtful, penetrating analysis of every issue. The superficial or ' airy-fairy ' was not for him . . . "

Bernard Shaw was quoted as having said : " I am a Catholic because I am a Communist (the two words mean the same) . . . "

In July, 1949, it was stated that " for years the *Irish Democrat* has maintained with Dan O'Connell that you can take your religion from Rome without taking your politics also. . . "

Statements like the ones I have just quoted may indeed appear threadbare to the wary ; but in the early stages, of course, there was many a young Irish boy and girl who could hardly be expected to see through it all. And it is fairly certain that right up to the year 1949 a good number of our exiles swelled the ranks of the Connolly Association and supported the *Irish Democrat.*

In the July issue of that year it was announced that " against physical—and clerical —intimidation, its sellers have carried the paper to church, pub, dance-hall, factory and building-site, and—perhaps, the most important of all—into the ranks of the British working-class."

In the April issue of 1946 readers were told that " the sellers sold 2,500 copies of the *Irish Democrat* last month in West London alone."

IT was in the year 1949 that His Lordship, Most Rev. Dr. Michael Browne, Bishop of Galway, alive to the harm which the *Irish Democrat* might do to unsuspecting Irish boys and girls in Britain, wrote a letter which was published in the March issue of that paper.

" Gentlemen," His Lordship began,

" In your issue of December 1948, you pay me the compliment of devoting a whole page to a reply to my recent strictures upon the Connolly Association and the *Irish Democrat.* But most of that space is devoted to strictures I never made ; and no space at all is given to answer the principal charge I had laid against you.

" I did not blame you for providing amenities for the benefit of Irish boys and girls in England. I did not blame you for advocating the release of Irish prisoners. But I maintained that you were doing these things for an ulterior purpose, namely, to win recruits for Communism.

" I did not—as you suggest—make any derogatory remarks about the faith or morals of our Irish emigrants in England. By devoting a full column of your open letter to me to references to attacks on Irish emigrants you convey the impression that I was guilty of one. That is entirely wrong, as your readers would have seen if you published my remarks.

" Having wasted your space on replying to imaginary charges, you carefully avoid all mention of the principal accusation laid by me against you. It is that you are amongst those subsidiary Communist organisations against which the British Trade Union Congress warned all workers. . .

" In fact, your open letter provides evidence of Communist animus. Why do you become so angry at the support given to Christian Democrats in the last Italian election when it is quite obvious that the struggle was one between Democracy and Communism ?

" Evidently because you regret the resounding defeat of the Communist Party. You signalise the eight millions—mostly Catholics according to you—who voted for the Communist Party. And you signalise them for demonstrating that Catholics are not bound to obey ' Papal policies relating to politics and social reform '. . .

" But I observe that you do claim the right to defend your ' Socialist beliefs.' May I point out to you that Pius XI in the Encyclical ' Quadragesimo Anno ' declared that ' Socialist beliefs ' are incompatible with Catholic faith. If your object is to indoctrinate our Irish Catholic boys and girls with Socialist beliefs, then be honest and call your paper the ' Irish Socialist '. .

" In January, 1945, your paper changed its name from *Irish Freedom* to *Irish Democrat* ; but it is the same paper. In the files of *Irish Freedom* for 1940-43 it can be clearly seen how the editorial attitude to the war changed its tune immediately Russia changed sides from Germany to England. *Irish Freedom* followed the Communist Party line, and in 1941 suddenly discovered Hitler was a Fascist ; apparently he had not been a Fascist at all during the two years when Russia was his ally—1939-41. . . "

THAT letter proved an eye-opener to countless Irish boys and girls—many of whom had never so much as seen His Lordship in their lives, but who had long since grown to admire and respect his unwavering courage and his unswerving loyalty to the land of his birth. The result was that many who would otherwise have joined the Connolly Association remained outside its circle and many more who had previously enlisted were quick to leave its ranks.

At the present day I am given to understand that there are comparatively few from the Republic of Ireland who are members of the Connolly Association. It is less than three months ago that I was speaking to a young man from the North of Ireland who is domiciled in London, and he had no hesitation in bewailing the fact. He declared that the Association of which he is a member is attracting many Scotsmen, many Welshmen, and many Ulstermen—it is even successful if attracting quite a number of the English working-class—yet he could not help lamenting that so few—so very, very few—of the recruits come from Eire.

It is an undeniable fact, however, that the Connolly Association does attract the occasional exile from Eire, and it is such an exile who therefore needs a word of warning. Patriotism is a fine thing ; but misguided patriotism can be worse than useless. Let him remember that. And even those who are merely curious enough to want to see what the reading-matter of the *Irish Democrat* is like would do well to recall the old adage which says that " curiosity killed the cat " and should also bear in mind that it may not prove entirely profitable to them either.

Of course, I do not deny that many of those in the Connolly Association are sincere. Of course, I do not deny that many of those whose writings appear in the pages of the *Irish Democrat* love Ireland and believe that they are using the right means to secure her total independence.

BUT every Irish boy and girl who is worthy of the name of Catholic must draw a distinction between the things of time and the things of eternity. That is the reason why I felt it incumbent on me to give each and every one of them these few words of advice.

Dear Exiles of Ireland, you and I have a great deal in common. We were born and bred under the same Irish sky. We have trod the lush-green Irish pastures and gloried in the scenes of rural loveliness for which our country is justly famous. We want to see our native land free and wealthy and progressive. But, more than all else, we want coming generations to enshrine within their hearts and homes the lovely Catholic Faith for which our ancestors shed the rich cascades of their blood—for which our forefathers in bygone days so willingly endured the anguish of pitch-cap and rack and prison.

So, Dear Exiles of Ireland, take my word of advice, and it is this. If you are ever asked to buy a copy of the *Irish Democrat*, think of the words which Most Rev. Dr. Browne penned in the letter from which I quoted. And, whenever someone urges you to further the independence of Ireland by means which are opposed to Catholic teaching and Catholic practices, you would do well to remember the statement of a greater man than I when he said that " the Faith is Ireland and Ireland is the Faith," and you would also do well to remember that, much though you may long to see Ireland completely free, it is infinitely more important to see Ireland completely Catholic.

NOEL MOLONEY brings

the good news that

THE CHURCH IN ENGLAND IS GROWING

For this growth there is a variety of reasons

ON September 15, 1850, Pope Pius IX restored the Catholic Hierarchy of England after a lapse of 300 years. Now, 109 years later, the growing strength of the Church in England poses the question: Will England eventually become a Catholic country?

The figures are impressive! Today there are 3,422,500 Catholics in England and Wales. In fact, the Catholic population has shown an average yearly increase of over 75,000 during the past five years. 14,000 converts join the ranks of the Church each year!

As many as 7,000 priests minister the expanding Church in England or one priest to every 500 Catholics. It may come as a surprise to learn that the clergy in England outnumber their Irish counterparts by almost 2,000!

Last year's totals of over 100,000 baptisms and 42,000 marriages in Catholic churches are striking examples of the Church's strength and vitality. In addition over 400,000 Catholic children are being educated in Catholic schools. Churches number 3,085—an increase of 47 in one year.

WHAT accounts for the steady growth of Catholicism in England? Undoubtedly, the greatest single factor is the influx of immigrants, particularly from Ireland. There are at present about one million Irish Catholics resident in England. At least 25,000 more Irish settle in the country annually. Other immigrants, including refugees, Italians and Poles, have helped to swell the Church membership since the war.

But immigrants account for less than 40% of the total Catholic population. Amongst English people themselves there is a new and spreading interest in the Catholic Faith. Recently they have become more consciously aware of Catholic ceremonial and teaching through the effective medium of television. The conversion of well-known personalities in various walks of life has stimulated further interest (e.g. Gilbert Harding and Wilfred Pickles).

The advertising campaign undertaken by the Catholic Enquiry Guild has been remarkably successful since its inception, five years ago. At least 25 million people have seen these advertisements explaining the Catholic faith, which have appeared in almost all the major daily and Sunday newspapers as well as in many influential journals.

120,000 replies to these advertisements have been received to date. 70,000 non-Catholics have accepted the Guild's invitation to learn the "truth about the Catholic Church" and enrolled for the course of instruction in the Catholic faith.

AS a result of the Guild's work, 4,400 people have been received into the Church! The Catholic Enquiry Guild although in existence only five years has achieved much. Old prejudices have been broken down and a more tolerant attitude to Catholicism has been created, even when no conversions result.

At a time when the Protestant denominations are worried about dwindling church attendances and general apathy among its members, the Catholic Church is virile and militant. Although they comprise only 7% of the total English population as yet, the significant fact remains that Catholics are the religious body with the largest percentage of practising members (over 60%).

In a materialistic age, many thinking people are confused and uncertain, groping for a definite set of moral standards. Dissatisfied with the lack of direction and guidance in Protestantism, they show increasing admiration and respect for a Church that speaks with certainty, authority and integrity. As a result, the prestige of the Catholic Church in England has seldom been higher.

NOT for nothing has England been given the title: "The Dowry of Mary." Catholicism flourished there many years before St. Patrick brought the faith to our own shores.

It received an early set-back with the Anglo-Saxon invasion. But in the seventh century the efforts of St. Augustine in the South and the Irish missionaries in the North were rewarded and the country was won over again to Christianity.

England remained a Catholic country for almost a thousand years afterwards. Then in the sixteenth century came the so-called

WINCHESTER CATHEDRAL
One of the glories of England's Catholic past

" reformation." In 1534 Henry VIII, after his quarrel with Rome, broke with the universal Church and established himself as Head of the Church in England.

The rest is well-known history. Dissolution of the monasteries followed. Religious orders were banished, and the Church in England had entered its dark night. Some brave souls, including John Fisher and Thomas More, refused to recognize Henry's spiritual authority, and were martyred.

In the reign of Edward VI the Mass was suppressed and the Book of Common Prayer substituted for the Missal. For a brief period, during the five year reign of the Catholic Queen, Mary Tudor, Catholicism was restored. But with the advent of Queen Elizabeth to the throne Protestantism was firmly and finally established.

THE seventeenth and eighteenth centuries saw the rigid enforcement of the Penal Laws—a systematic attempt to deprive the Catholic of his social, professional and religious rights. We in this country, conscious of our own history, tend to forget that those infamous laws were enforced with equal severity in England. The latter part of the eighteenth century witnessed a gradual relaxation of the Penal Code culminating in the passing of the Catholic Emancipation Act of 1829.

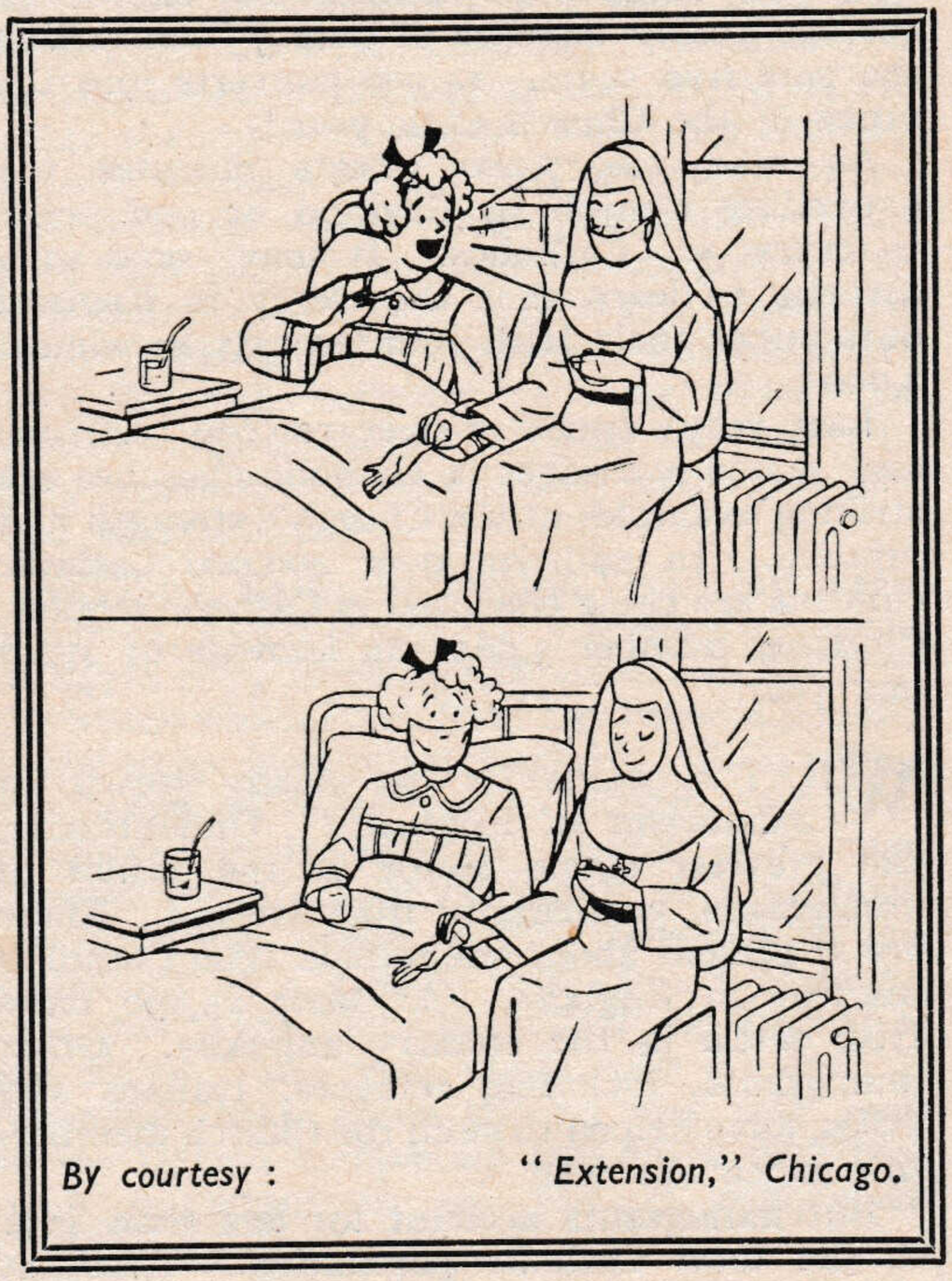
By 1800, the Catholic population had fallen to 100,000 (3% of the present membership). But during the next 100 years the great Catholic Revival took place. A number of factors contributed to this resurgence.

After the French Revolution many French priests fled to England and were granted asylum there. An estimated total of 2,000 priests settled in the country. They founded churches and schools and organized parishes.

BUT the real turn of the tide came with the steady influx of Irish immigrants which developed into a stream after the Great Famine. These Irish Catholics formed the nuclei of the Catholic communities in the great industrial cities. In 1850 when the Hierarchy was restored, Catholics were ten times as numerous as in 1800.

The Oxford Movement resulted in the conversion of many eminent Anglicans, includ- John Henry Newman. These conversions infused a new strength and vigour to the expanding English Catholic Church.

Now, over a century later, the Church looks forward with confidence. The past has been fruitful. The future looks promising. The Irish Catholics in England may hold the key to the eventual conversion of Great Britain to Catholicism.



By courtesy : *" Extension," Chicago.*